bulk, its colour, are rearranged and changed every moment. Perpetually, we are in the process of a physical regeneration. But our identity-is never lost.

This abiding self is in no way homogeneous with the stuff of which the body is composed. It is invisible; it has no shape, no size, no weight, no colour, no material whatever in common with physical substance. It is pure spirit, begets thoughts, feelings, desires, hopes and fears of a purely spiritual nature like itself. And although immensely influenced by the body in which it dwells and by the outward world around it, it is singly and alone a personal unit responsible to God for all it does and for its proper control of the body •and no less for its neglect of the body and the consequences of all failure ^to maintain its own supremacy.

Though an emanation from the Infinite, the self is finite and its finiteness consists in its being encased in the *Pancha Kosas* or the five sheaths, according to the *Taittireya Upanishad, •* that is, in its having a body of gross matter known as the material sheath *[Annamaya kosa)* and four additional strata of "finer substance ; and these are the vital sheath *(Pranamaya .kosa),* corresponding to the life ; the

sensuous sheath *(Mono-maya kosa)* corresponding to the senses ; the conceptional sheath *{Vijnanamaya kosa)* corresponding to the intellect; and the blissful sheath *[Anandamaya kosa)* corresponding to the emotions in man. These five sheaths are the five individualising powers concealing the essential infinitude of the self. In other words, body, life, senses, intellect and emotion, constitute the individuality of a finite being and when the gross material body perishes at death, the finite-soul is conceived as continuing its individual existence in

•association with its *linga* or *'sukshma sJzarira, i.e.,* subtle body formed of the four remaining principles of individualisa" tion.

Prana or life indicated in the *Pranamaya kosa* exists in five forms, *Rrana, apana, vyana, udana* and *samana* and per-